Registered No. 95 of 1876.

The Bombay Guardian.

VOL. XXVI.—NEW SERIES.—No. 25. SATURDAY, AUGUST 19, 1876.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have received the following from Madras:

"Yesterday was celebrated, in the London Mission Chapel, Vepery, the first anniversary of the Vepery Young Men's and Young Ladies' Christian Associations. Y. M. C. Associations at other places have been having their anniversary exercises, and we have not been behindhand. The Rev. C. P. Hard M.A. presided, and several valuable addresses were delivered, and some beautiful music was got ready for the occasion. A large audience was gathered together and listened very attentively to the speeches. After the opening hymns and prayers, the Secretaries' reports followed. The Secretary of the Y. M. C. A. said that the number of members was thirty-eight, that meetings were held every Monday evening, at which several clergymen and laymen had delivered addresses and read essays, that the members took part in distributing tracts, visiting people &c. The Secretary of the Ladies' Association followed up with a more lengthy and well-written report. More singing, and then Mr. King, the president, reviewed the events of the past year in a short speech. He said that as proof of the good done by this Association he could mention the names of two persons who had been brought to Christ through its means, one of the two being himself. Mr. A. W. C. Gordon followed up with some remarks on the 'present and future.'

"Then came some more singing, which was followed by an essay read by Mrs Reardon; it was entitled 'The Delineation of the Worthy Young Woman in India.' Mr. Fewkes, the vice-president, then made a thrilling speech about the duties of young men in India. He urged that all of them, forgetting party differences, should join together into one strong army and attack the idolatry, the superstition, and the infidelity that prevailed in the land. He sat down amidst long-continued applause. The next speaker was Mr. P. B. Gordon, who delivered a short address on the duties of young men and women in the temperance cause. Then came an anthem entitled, 'Wine is a mocker.' The chairman's address followed. As the Rev. gentleman was indisposed, he made a very short address, but short though it was, it contained more than many a lengthy discourse. He took the word CHRIST, and attached a short sentence to each letter—Christ the Captain of our salvation makes us all more than Conquerors and Heirs of Heaven; He is our Redeemer, Intercessor and Saviour. After this followed a chorus—'No work to do,' a vote of thanks to the chairman, and the Benediction. Then came the tea. About ten, everyone dispersed, highly pleased with the evening's proceedings.

"There is not one central Y. M. C. A. in Madras, as at Bombay, Calcutta and other places: on the other hand there are several small ones. I trust the day is not far distant when all there will form one grand union and do a work like what is being done in London, Liverpool, America and elsewhere. May God grant it!"

—The members of the Young Women's Christian Association re-assembled on Friday the 4th instant in the hall of the Zenana Mission House, Mazagon (Dockyard Road Hall). The Rev. Mr. Small, in addressing the audience, remarked how glad he was that such an association had been formed. Young Men's Christian Associations and Young Women's Christian Associations are among the signs of the times, and will always be a great power for good wherever they exist. He was glad to find from a perusal of the papers of the Y. M. C. A., that prayer is the bond of the Association. We would like to say a few words on faith—the power that follows up prayer. We subjoin a few notes of the address taken by one of the ladies present. The portion read was John xi. 20-45. In verses 23 and 25 Jesus had brought His power before Martha in a definite form, whereas her answer involved only a general confession—not a precise answer to Jesus's question, "Believest thou this?" If we may here use the word, Jesus was *dissatisfied* with her generalness. He could not say to her as to others: "O woman, great is thy faith!" No, it was: "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"

What are the characteristics of the faith that Jesus would see in us? The first is this—He would have us make much of His word, of His promises, and not be satisfied until our faith corresponds with His designs. "Said I not unto thee that if thou wouldst believe? did you not notice the word? Would it not have driven out of your mind all those thoughts of death and corruption? *My* thoughts were all of resurrection and life." Oh! we ought to deal very simply with the word of God. We want more definiteness in the exercise of faith.

Another characteristic of this faith is, that it meets the occasion, whatever it be. If you run over the conspicuous instances of faith recorded in Scripture, you will see there, not only the faith that takes Jesus as a Saviour, but the faith that *wins battles*. Look through the 11th of Hebrews. Every name there mentioned is associated with some great effort—a faith that carried the person right over difficulties. *We want* this faith—not only faith *in Jesus*, but a faith equal to any emergency we may meet.

A third characteristic of this faith is expectation. "Said I not unto thee, that if thou wouldst believe thou shouldst see *the glory of God?*" "Have I come here to stand by and hear you hopelessly say, 'We shall go to him, but he shall not return to us?' Martha seems to have thought that Jesus might do something for them, but all the time Jesus was suggesting to her the expectation of a great work. "I know that my brother shall rise again in the resurrection at the last day." "*I am* the resurrection and the life." *She* was referring to the dim future: *He* brought it presently before her. Why defer it? He that believeth on me, though he were dead, yet shall he live." No extraordinary effort was required on the part of Martha to believe *this*. But her faith did not come up to Jesus's desires and expectations. Ah! how many people go about content with the faith Martha had in this instance.

A fourth characteristic of the faith Jesus would see in us is a looking for *the glory of God*. "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" How much have we to learn of what it is! The real active principle of faith in us says, "What I believe *I shall* see." Faith is the faculty that makes the glory of God real, present, and manifest to us. Sight is the proper consummation of faith. What, then, do we see as believers, and what do we expect to see? Jesus describes it as "the glory of God," and in proportion to our faith will be our sight of that glory. A conspicuous illustration is the raising of Lazarus, but not more conspicuous than what is happening in our own day. We attach great importance to interference with natural laws, and it may be that, spiritually speaking, some far greater exhibition of the glory of God happens in our own experience day by day. How little are we impressed by the glory of God in working in the hearts of those around us! How far behind is *this* realisation of divine glory! And this is greatly owing to what I would call the generalness of our faith. We take the promises and spread them over a wide waste of generalities, but we do not take *one* promise and just lay it over *the* trouble, *the* difficulty, *the* perplexity. And so He has to say to us reproachfully, "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?"

These words apply also to those who have not passed from death unto life. How often have you heard the word? Did not *I* say it unto you, and are you yet without faith? How sad to be without Christ! But it need not be delayed beyond the present moment. It is *His* voice—a voice of rebuke and yet of love, that says, "How is my soul grieved within me: two years ago, three years ago, "said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" Oh! open your eyes *now* on Christ, and a blessing shall flow out to you from Him.

—Correspondents will pardon us any seeming neglect of their letters. The editor has been absent for some weeks. Such are the facilities of travel in these days, that he has travelled 1,732 miles in 19 days, preached 21 times in eight different places, and supplied the editorials for the *Guardian*, but of course has been unable to supply the weekly review. We may here mention that we have received a letter from a gentleman in another presidency, recommending the enlargement of the *Guardian*. We ourselves desire this, and if we find that it is practicable, shall be glad to comply with the recommendation.

—We have a letter from Rev. J. M. Thoburn, of Calcutta, from New York July 11th, in which he says: "I hope, if all goes well, to be in Bombay about November 1st, going with Bishop Andrews (of the Meth. Episc. Church) from Suez. The South India Conference will meet on Thursday Nov. 9th, and not on the 24th of January next, as announced."

—"A Perplexed Christian" has seen a statement of Mr. Matthew Arnold that there are mistakes in the Bible, and asks us what these are. We cannot inform him. Since our mind was purged from the mist of infidelity, the Bible is to us an unerring guide. It is not merely a revelation of God, but a revelation of man; as man is little disposed to see himself pourtrayed as he is, it is not surprising that many should fancy the Bible erroneous, one great mistake, in fact.

—A friend at Mirzapore sends us the following good news:

"On the 8th inst. the Rev. Mr. Osborne came from Allahabad, and preached on that and the two following evenings in the school-room on the E. I. R. premises. Before his arrival we visited and personally invited the railway people to attend, and our Father exceeded our expectations. The Spirit accompanied Bro. Osborne's words, and souls have been saved. The first evening five arose as seekers of salvation. Bro. O. next day visited these, and they came into clear light. Wednesday, he again preached very clearly and powerfully, and eight arose as seekers. Thursday, the Spirit was again mightily present, and about ten arose as seekers. Not only have precious souls been saved, but believers have been much encouraged and quickened."

—We have a letter from *Retlaw*, criticizing a passage from one of Talmage's sermons in which Jesus is represented as having, for the salvation of sinners, "descended into hell and been wrapped all about in the flames of the lost world." The words of Christ on the cross, 'It is finished,' show that the work of atonement was then accomplished, and we agree with our correspondent in questioning the propriety of the language quoted from Dr. Talmage. But as *Retlaw* takes the opportunity of advancing his peculiar views regarding the judgment of God upon the unrighteous, we take the liberty of declining his letter. We have seen no arguments for the views of the annihilationists which we have not published. A large work on the subject entitled "Life in Christ" is now lying on our table, and as soon as we can command the time, we will read it, and give our readers the benefit of any new arguments that we may find therein. We object, however, to protracted discussions characterized by persistent re-assertions of arguments which have been answered by clear statements from the word of God. It pleases those whose communications we thus exclude, to

affirm that we are afraid of the truth and are more zealous for the maintenance of our own views than for elimination of truth. We have a conscience void of offence towards God and towards man, in this matter. We carry on this paper under a sense of responsibility to Him who has told us that we are to give an account of every idle word even that we speak.

—We are found fault with because, in our first number for this month, in the Epitome, there was a brief notice of a case of alleged adultery. Two persons had trumped up a charge against another, and there was such a triumphant revelation of their character, that the attempt to criminate only recoiled upon their own heads. That which filled eight or ten columns of the daily papers, was compressed into a single paragraph in our Epitome. There was also a reference to a somewhat similar attempt to blacken the character of a party in Ireland. We are surprised to learn from one whose opinion we value, that such references detract from the tone of purity that has always characterized this paper. We are well aware that there is a way of mentioning these things that only tends to stimulate the impure imaginations of men. But on the other hand, is there not sometimes, whether in the religious press or in the pulpit, a culpable silence regarding violations of the seventh command? Judging by the way in which the inspired writers speak of these things, we infer that a true successor of the apostles would not hesitate to strip the veil from many iniquities which now flourish in the dark, aided by the conventional reticence that banishes the names of certain sins and tolerates the sins themselves.

The Bombay Guardian.

SATURDAY, AUGUST 19, 1876.

THE SHORN LAMB AND THE WIND.

Many have fancied that the expression, "God tempereth the wind to the shorn lamb," was a Scriptural one, and have been surprised to learn that it is not found in the Bible. The mistake has been often pointed out, and generally with the accompanying remark, that the sentiment is Scriptural, even if the words are not. We are not sure that the sentiment is Scriptural. We have the impression that there is something misleading in the statement. If would be difficult indeed to overstate the tenderness and condescension of the Most High. "He healeth the broken in heart and bindeth up their wounds." "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." "The whole earth is full of thy goodness." We believe that God cares for all his creatures. Not a sparrow can fall without him: and he is not unmindful of the shorn lamb. But does he temper the wind for the shorn lamb? He cares for it by teaching man to care for it. Men are placed under responsibility to seek the comfort of the creatures committed to their care; their own interest is generally bound up, to some extent, with that of the animal. The shepherd knows that he will incur loss, if, through exposure to a biting wind, the newly-shorn flock are injured in health, and accordingly he makes the necessary provision for their safety. And if, through neglect, the shorn lamb were exposed at night to a bleak wind, there would be ways of helping it much simpler than that of subduing the wind. It could be guided to the shelter of a tree or a rock. If left to perish, this would be no impeachment of the goodness of God, but it would be a means of restoring the feeling of responsibility to the mind of the owner. The idea that God will interfere with the course of nature to save us from the consequences of a neglect of his requirements, is not a reasonable one. We fully believe that the Disposer of all things would alter what is called the course of nature, rather than that a single jot or tittle of his word should fail; but we do not think that the Christian should expect to see the care of his heavenly Father manifested in such deviations. The principal way in which the benedictions of God are conveyed to his people, is by the unfaltering confidence awakened in them through the knowledge of Christ crucified. They are taught to submit to the arrangements of his providence, and to expect that all things shall be made to work together for their good. Many still remember the terrible particulars of the death of Captain Gardiner, the missionary of Tierra del Fuego, by famine. Here was an earnest servant of the Lord Jesus, self-expatriated with the hope of making known the Gospel to the inhabitants of Patagonia—left by a combination of unforeseen circumstances, with his companions, to die of starvation. The desire of these earnest men was that God might be glorified in them, and this desire was doubtless fulfilled. A day will come when Patagonia will hold out her hands to God, and her sons and daughters will walk in the light of the Lord, and in that day the memory of the pioneer missionary, who bowed with so much meekness to a death so cruel, will tell powerfully upon their sanctification.

We fully believe that material nature is made to subserve the spiritual interests of men, just so far as faith has prevalency among men. But ordinarily this is best secured by the regular and orderly course of nature. There is reason to believe that in the account of Elijah at the brook Cherith, we should read for 'ravens,' 'Arabs', the Hebrew word being essentially the same. The men of the desert were influenced to nourish the prophet, just as the widow of Sarepta was led to do it afterwards, and the lesson is quite as instructive as though we believed him to have had ravens for his purveyors. Christians sometimes suffer damage in their faith, because, having allowed themselves to expect that events would be made to help forward the work they have in hand, they have been disappointed. A zealous and able servant of the Lord sleeps in a malarious place, takes fever and dies, to the astonishment of those who were expecting that he would be favoured with a long life of usefulness. Stephen, full of faith and of the Holy Ghost, scarcely enters on his work before he is stoned to death. Paul spends five years in prison, at the very time when he seemed to be most needed among the churches. Faith triumphs, not by altering the course of events, but by making them the occasion of glorifying God. It was a terrible trial when the sisters of Lazarus, having sent word to Jesus that their brother was sick, and being perfectly sure that Jesus would hasten to his bedside and restore him, saw their brother sink unrescued to the grave; but faith survived the blow and triumphed more gloriously in the end.

THE NEW DISPENSATION.

The New Dispensation is the term by which we ordinarily distinguish the dispensation of the Spirit from the Mosaic dispensation. It is a dispensation of grace, as distinguished from a dispensation of works. It is new chiefly with respect to the fullness of the revelation and of the privileges; as there never has been but one way of salvation. It is very common to hear the remark, "We are now under the New Dispensation, the dispensation of grace." And this is spoken with reference to men generally, in Christian lands, as though all who had the Gospel were under this new dispensation, and had nothing whatever to do with a dispensation of works. It seems to be thought that the fact of Christ's death for the sins of the world, has taken us all clean out of a dispensation of grace, characterized by a special and most comforting lenity on the part of God towards us all. And as one result of this impression, men seem to think that their prospects of future happiness are greatly brightened, and that sin is not such a condemning thing as it used to be. Now, in all this there is certainly a misapprehension—a very fatal one to many. He only belongs to the New Dispensation, and derives any benefit from the ministry of grace, who has truly laid hold upon Christ as his Saviour. The Lord Jesus Christ cannot recognize as his those who cling in any degree to the idea of their own righteousness, and who rest their hope of eternal life upon anything apart from him. Except a man forsake all that he hath, he cannot be my disciple, says Jesus; and unless a man be his disciple he has no part or lot in the dispensation of grace—he is still under the law. Jesus assures us concerning many professedly his, that in the last day he will say, 'I never knew you.' He never knew them as his. The great majority of those who dwell in Christian lands are still under the law of works, the law that bids them love God with all their heart, soul, mind and strength, and their neighbour as themselves, and that constantly; nor will this law abate one jot or tittle of its demands. They are in thrall to it, until, in the consciousness of their utter bankruptcy, they lay down all their goodness, and all their sin, and all their strength, at the feet of Christ and take him as their life and the sole ground of their confidence. Till then, the compassion and tenderness of Christ are of no profit to them; there is for them no divine lenity, no hope, no Gospel. He that hath the Son hath life; he that hath not the Son, hath not life; he is in his sins; the wrath of God abideth upon him; the thunders of the law are pealing for him. There is for him no new dispensation. Yet how many there are who seem to be laying to their hearts the flattering unction that the death of Christ has somehow brought them into a more advantageous state, so that sin in them is not so odious as it would have been. They seem in fact to think that the Gospel is a lower standard; that God has therein, for the sake of his dear Son, let down the standard of his requirements, accommodating it to man's weakness. They appear to have the idea that the atonement wrought out by Jesus, has enabled the Father to forego very much of this original claim upon man's obedience, so that he no longer requires or expects that man will have done with sin. Now the Gospel reserves all the blessings of salvation to those who surrender themselves in an implicit trust to Christ, and receive the Holy Spirit as their guide. As many as are the children of God, are led by the Spirit of God. In Christ; or reprobates—thus says the Gospel. There is no neutrality; that is not with me is against me. The Gospel means glad tidings; he that is awakened to a consciousness of the ruin wrought by sin, and pierced with a sense of the wrath of God, is indeed gladdened by the tidings that there is life for him in Christ. The glad announcement is not that he may continue in sin and still cherish hope; but that there is deliverance from sin, and happiness in that deliverance. So far from letting down the standard of God's requirements, it is carried far higher than ever before, as any one may see by reading carefully the Sermon on the Mount, and noticing especially its concluding statement. But it demands no more than it offers. The dispensation of grace does not merely bring us pardon of our sins; it brings us divine help, moment by moment, for ever, whereby we do that which is pleasing in the sight of God, and accomplish all the good pleasure of its will. If a man is not in Christ, he is not under the dispensation of grace, nor has he part or lot in the promises. The New Dispensation is a dispensation to come, to multitudes of nominal Christians; and it will come to them just when they reach the end of self-hope, and surrender themselves unreservedly to Christ.

GLEANINGS IN EPHESIANS.

And for me. vi. 19.

It is a divine arrangement that the pastor should need the prayers of his flock. Though it be a Paul that has built up the church, yet may he not attain or preserve the fullness of his efficiency without the prayers of believers. What a sad mistake to suppose that they discharge their debt to him when they supply him with the means of livelihood. When brought to see that God blesses and uses the pastor in answer to their prayers, then are they better able to recognize in his ministry the agency and the goodness of God, and instead of making an idol of the agent, they glorify God on his behalf. If it be so in the case of a Paul, how much more in the case of a minister whose people find in him defects. Instead of trying to punish him for these defects, by the tongue or otherwise, let them find in these, new occasions for earnest, loving prayer on his account.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

That utterance may be given unto me, that I may open my mouth boldly, to make known the Gospel.

Paul in Rome believed that in answer to the prayers of Christians of Ephesus, away in the east over two seas, he would receive a special energizing of the Spirit, whereby he should be enabled to speak more impressively and worthily. This was one of the means by which Paul sought to fit himself for the work of preaching the Gospel. Having pointed these Ephesians to the throne of grace, and shown them how to offer prevailing prayer, the apostle, a prisoner in Rome, asks a share in the blessings which their prayers must obtain. He is a man who realizes his need of the continual help of the Spirit of God in order that he may speak effectively; and no greater calamity can befall a preacher than to obtain such facility in speaking as shall make him unmindful of his dependence upon the Spirit of God. He will be praised of men, and many may flock to him and rejoice in his eloquence, and join his church that they may be thus agreeably ministered to; but the spiritual results will be conspicuous by their absence. And observe: what Paul was desirous of having was moral rather than material; something pertaining to his heart rather than to his lips; it was boldness rather than oratory. He feared lest he should fear; at all events he recognized that it was only the Spirit of God who could keep him from being daunted in the presence of Cæsar. So, in Corinth, he had a sense of his weakness, with fear and much trembling (1 Cor. ii. 3), and it was necessary that he should be strengthened with might from on high. This is a very different Paul from the hero of men's imaginations. His springs were all in God. He was ready to stand in any presence and to deliver any message; but it was only by faith that he could do it, faith in the unseen Saviour, the unseen Spirit. This is the victory which overcometh the world, even our faith; a continuous victory for a continuous faith; faith not in one we knew yesterday, but in one we know to-day. Elijah had a magnificent victory on Mount Carmel: it was Elijah and his God against the world; the king, nobles, prophets, priests, Baal, the people—he easily overcame all and remained master of the situation. The next day see him a fugitive. Hear the pitiful cry uttered under the juniper tree. We see how utterly futile it is to trust in yesterday's power. As well imagine that we shall find yesterday's light in the room that is closed to-day; or to have yesterday's strength without to-day's food. The faith that is victorious is the faith that endures. No man can call Jesus Lord except by the Holy Spirit, and this is just as true after thirty years of faith, as at the beginning. Not only "of him," but "*through* him" are all things. There are preachers who do not feel their need of any boldness in preaching, finding that they have courage to say whatever they think proper to say. But have they courage to find out what God would have them to say? Dare they become fools for Christ's sake? If they had Paul's standard of Gospel preaching, they might find out their need of boldness such as only the Spirit of God can supply.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Dhondoo Nana's complications have created some excitement amongst the Hindus, who have been criticising the native Christians rather too severely. But Dhondoo is no more a Christian than Babu Keshab Chandar Sen is an orthodox Hindoo. He openly renounced Christianity some ten or twelve years ago, and once, I believe, took an oath in the High Court as a Prarthana Samajist. It is, therefore, unfair to identify him now with the native Christians. His wife is a member of the native Church of the Church Missionary Society, but he has not for the past twelve years attended any Sunday or week-day service.

L. M.

17th August 1876.

Epitome of News.

SATURDAY, AUGUST 12.

—*Bombay Gazette:* "The Rev. W. Clark, who is the secretary to the Tamil Coolie Mission, and is one of the missionaries whose license has been withdrawn, in a letter to the *Ceylon Times*, published on the 3rd August, says, in reference to a very debateable point in the dispute whether the missionaries refused to meet the Bishop:—'All controversy about the refusal of the Committee of the Tamil Cooly Mission to meet the Bishop, might be set at rest by the publication of my letter to the Bishop. I did not intend to intimate that the Committee were unwilling to meet him, but to say that they wished to consider his plans before meeting him. Let him publish the letter.' Mr. Clark adds:—'I am constantly charged with having broken my ordination vows; I deny that I have. I did not promise to obey the Bishop whatever he might command, but in those matters only which he could lawfully command. I consider that his demands in the matters in dispute were not supported by law.'"

—There is a significant movement going on among the Mahomedans of India. A correspondent informs us that the gist of what the Mahomedan press are now proclaiming is as follows:—"Mahouds, rise like one man to give financial aid to Turkey! The head of our religion has been harrassed by the infidel. Let a subscription be started that our co-religionists in Europe may be better able to cut down the heads of the unbelivers, who have dared to raise their unhallowed hands on our lord spiritual and temporal."

—Sir Robert Walpole, K.C.B., Lieutenant-general in the army and Colonel of the 65th Foot, died on the 12th July, at the Grove, West Molesey, aged sixty-seven. This very distinguished officer, who entered the service in 1825, and attained the rank of Lieutenant-General in 1871, received the order of the Bath and the thanks of Parliament for the important part he took in quelling the Indian mutiny. He had previously acted as deputy Quartermaster-general in the Ionian Isles, and subsequently commanded the Oude division of the Bengal Army. He was on the staff at Gibraltar until 1865, when he was transferred to the command of the Chatham district, which he held to 1867. Sir Robert was younger brother of the Right Hon. Spencer H. Walpole, being third son of Thomas Walpole of Stagbury Park, Surrey, many years envoy at Munich, by Lady Margaret Perceval, his wife, daughter of John, Earl of Egmont, and was great-grandson of Horatio, Lord Walpole, brother of the famous minister, Sir Robert Walpole. The gallant soldier whose death we record, married, Jan. 29, 1846, Gertrude, daughter of the late General Ford, and leaves several children.

—From the June number of the *Academy*, we extract to-day a review of the *Dinkurd*, a Pehlwi work on the Parsee religion. The *Dinkurd* contains the original Pehlwi text, the same transliterated in Zend characters, with translations by Dustoor Peshotun Byramjee Sunjana, the high priest of the Parsees, in Guzerathee and English, and a commentary and a glossary of select terms. The work was published in Bombay by the learned Dustoor, under the patronage of the Sir Jamsetjee Jejeebhoy Translation Fund. The word *Dinkurd* literally means "acts of the religion" (of the Parsees), and the doctrines, customs, history, traditions, and literature of the Mazdiashna religion. The present review is an able article from the pen of the learned oriental scholar, Dr. E. W. West. The first volume of the *Dinkurd*, the subject of the present review, has been largely patronised by Mr. Peile and Mr. Chatfield, who respectively held the post of Director of Public Instruction in Bombay. The *Dinkurd* is a very ancient work, and the high priest, by his laborious researches, was able to decipher its most difficult passages, and he deserves great credit for the industry and application that he has bestowed upon it. The second volume is in the press, and will be out soon.

—*Indian Statesman:* "To-day being a Hindoo holiday called *Gokul Ashtami*, which is considered one of the greatest among the Hindoos, and is observed by almost all the community, the courts and other public offices will be closed. This holiday is celebrated in commemoration of the birth of Krishna as the son of Vasudeva, which is said to have taken place at midnight in the city of Mathura, on the 8th Shrava Krishna Paksh. Krishna is reckoned the eighth incarnation of Vishnu, in which, according to a large sect of Hindoos, was manifested a greater portion of divinity than in any of the preceding ones. On this (Gokul Ashtami) day the keepers of cattle hold a great jubilee among themselves, as Krishna is said to have been bred up among their race. They join themselves into a company, and frequent the houses of the people who follow their profession, holding each other's hand and dancing in the street, repeating the words *Govinda, Govinda*, when they are honoured either by throwing curds over them or presenting them with curds."

—The area of the main Exhibition building at Philadelphia, exclusive of annexes, is 21½ acres; of the Sydenham Crystal Palace, 14 acres; the Paris Universal Exhibition building occupied 11 acres: the New York Pavilion, 4 acres; the Dublin one, 6½ acres; and the Hyde Park Crystal Palace of 1851, 17½ acres. The five principal Exhibition buildings at Philadelphia extend over 48 acres, and the fenced part for exhibition purposes comprises 236 acres of Fairmount Park, containing about 3,000 acres.

—*Times of India:* "Her Majesty receives from the Duchy of Lancaster, as heiress of John O'Gaunt, an income which varied from £26,000 in 1865 to £41,000 in 1874. The revenue of the Duchy of Cornwall has increased from £22,000 in 1824 to £72,000 at the present day, and it is probable that the income from this source will render a future Prince of Wales independent of Parliamentary grants. Not only does the Queen own the valuable properties of Osborne and Balmoral (the latter more than 25,000 acres), both of which, although not sources of revenue, would sell for immense sums, but her accumulations of money must be prodigious. No establishment in the world has been conducted with more thorough economy than hers, and since the death of the Prince Consort, an immense saving has been effected in her expenditure. An eccentric miser, by name Neil, who died in 1852, left her property amounting to over £500,000.'"

MONDAY, AUGUST 14.

—*Indian Statesman:* "Upon an intimation recently received by cable in Philadelphia from the Emperor of Germany, that his Majesty desired to show his appreciation of the American department by a purchase, the Commissioners have selected a mantlepiece of Mexican marble, for which 3,000 dollars will be paid.

—The Catholics of Rome have been warned against signing a programme that is being circulated amongst them, which is nothing more nor less than a scheme for making the election of the next Pope by *popular suffrage*. Those who have signed this document have been declared guilty of schism.

—*Bombay Gazette:* "The Holkar and Neemuch State Railway is now open as far as Oojein, a distance of 50 miles from Mhow and 37 from Indore. The fares are fixed at 8 annas first class and 4 annas second, from station to station, the distances being nearly equal."

—*Times of India:* "During the past week the supply of ice was reduced to three pounds for each applicant. On Saturday, it was made known that none but sick people, who were able to forward a medical certificate, would be supplied with ice until the next ship arrives. The vessel is expected daily."

TUESDAY, AUGUST 15.

—*Lucknow Witness:* "We are glad to learn from an authentic source that a Christian gentleman of Baltimore in the United States of America has recently donated one hundred pounds sterling for the benefit of the Panahpore Christian Colony of the Indian Mission of the M. E. Church. The same gentleman offers to endow two scholarships of Rs. 2,000 each, in the India Conference Theological and Normal School at Bareilly, on the condition that some other friends of the institution endow an equal number. This opens a grand opportunity for any of the Lord's servants to double their Lord's money in one of the most promising and desirable investments. The gentleman who has made the above liberal donation and offer, is said to be a man of great economy, and self-denial of many innocent gratifications of life."

—We see that the Rev. Dr. Thoburn has been spending considerable time, since the adjournment of the Methodist General Conference, in giving missionary addresses at college commencements and similar public gatherings, and in other ways promoting the interests of the cause in America. He is in good health, and may be expected in India again about the the 1st of November, in company with Bishop Andrews, whom he will join at Suez.

—*Bombay Gazette:* "The new daily paper at Lahore, the *Punjab Courier*, reports that a serious defalcation of some Rs. 14,000 has occurred in the Forest Department of this province, the culprit being a forest-ranger. He was tried and sentenced by the Deputy Commissioner of the district to five years' rigorous imprisonment. But the Government did not spare the officiating Deputy Conservator of Forests, nor the Deputy Conservator of that division, in its censure. The Assistant Conservator, under whose orders the forest ranger was, has been degraded from the second to the third grade."

—The following atrocious act is reported, by a special telegram from Rancegunge to the Calcutta *Daily News*, to have been perpetrated on the night of the 11th instant:—"What might have been a fearful accident to the down mail train of the E. I. Railway, has been averted. A rail was taken out of the line near the old Assensole Station, with the intent to throw the down mail train of this date off the road. A down light engine, which preceded the mail, ran off. By the driver's promptitude, information was sent to Assensole, and the down mail was despatched safely

on the up-line to Raneegunge. Credit is due to the driver of the light engine."

—From the accounts of the trade and navigation of of British India, for the first quarter of the current financial year, we see that, as compared with the same period of 1875, the total value of imports was Rs. 8,83,45,720 as against Rs. 9,14,01,191, and the total value of exports, Rs. 17,44,23,395 as against Rs. 18,54,29,884. The value of treasure imported was Rs. 2,57,46,374 as against Rs. 1,22,16,693, and of that exported, Rs. 73,87,197 as against Rs. 23,50,276. The amount of import duty collected was Rs. 89,57,739 as against Rs. 94,32,099, and of export duty, Rs. 15,15,296 as against 26,20,830. These, together, show a falling off in the customs collections, of Rs. 15,79,895.

—The s.s. Dagmar, which left Bombay a few days ago in search of the wreck of the ship Monarch, returned to Bombay yesterday, but without obtaining any information as to the wreck, or the captain, officers and crew. The opinion entertained is that the Monarch must have been wrecked about fifty miles from Bombay, as the pieces of timber that floated out of her were found at Hurnee, the hull of the ship having drifted down to the distance of more than 100 miles. We regret to learn that but slight hopes are entertained as to the safety of the captain or any of the crew.

—In a suit brought in the High Court against Colonel Moyle by Lieut.-Colonel Lester and Mr. Bodger, trustees for Mrs. Moyle, to recover the amount of arrears due by defendant on account of a monthly allowance of Rs. 90 for his wife's separate use and a monthly subscription of Rs. 34-8 which he covenanted to pay to the Military Fund in order to provide a pension for her in the event of his predeceasing her, judgment was given by Sir Charles Sargent yesterday. His Lordship held that the defendant was clearly liable to pay Rs. 90 per month for his wife's separate use, out of the pension of £432 per annum which he at present receives from Government. As to the subscription to the Military Fund, his Lordship held it was a simple covenant on the part of the defendant personally, which created no lien upon his pension. He was therefore adjudged to be personally liable for the amount of the arrears of subscription to the Military Fund. A decree was given for the plaintiffs for Rs. 1,182, the amount of the arrears of the monthly allowance as well as of the subscription, with costs and interest at 6 per cent. on the judgment.

Wednesday, August 16.

—*Times of India:* "We understand that Professor Monier Williams is expected to visit India again this winter. He is said to be writing a work on the religious systems and sacred places of India; to complete which it will be necessary for him to make a tour in the Madras Presidency."

"Our correspondent at Colombo sends us a very interesting telegram, which will be found in another column. Dr. Copleston considers that Bishop Gell as his metropolitan has an absolute claim to obedience, and he, therefore, returns to the missionaries all the licenses, except one. But he insists upon obedience to his episcopal authority, and if the Church missionaries do not accord that obedience, he will ask them to withdraw from the island."

"The idea of the Bombay Medical Missionary Society, whose eighth annual report we lately noticed, is worthy of all praise. To show the brotherly spirit of Christianity by the pain-dispelling skill of the physician and the sick nurse's gentle touch, brings what should be the humane and universal 'charity' of our creed much more vividly before the Indian mind, than any purely missionary and theological effort—and then it is so directly useful. With the complications arising from the evangelizing efforts of some missionaries before us, it is not unsatisfactory to learn that 6,177 persons have been treated in the Society's dispensary, and that none actually professed conversion. This exhibits a proper spirit on the part of the officials. How great the temptation to work upon the 'mind diseased,' when the body is at its weakest, is perfectly well known to any doctor who, as house-surgeon, clerk, or dresser at a great metropolitan hospital, has watched and restrained the zeal of visitor or chaplain. In Dublin, indeed, a hospital has been founded, on express condition that no minister is ever to be admitted. The old adage, too, is true enough that

> "When the devil was ill, the devil a monk would be;
> When the devil was well, the devil a monk was he!"

In its efforts and aims, the Society thoroughly deserves success, and its position is yearly becoming more satisfactory. Though the expenses are kept down to as small a sum as possible, the total income is not very large, and leaves no margin towards the hospital, which the Committee hope to establish soon. Some interesting cases of treatment during the various "mission tours" are quoted. One puttawalla at Mahim, who came for medicine, was warned against intoxicating drinks, but said he could not stop taking *dharoo*; as the god he worshipped required it twice a day! We told him to let his god drink it, but that he should not do so. He replied that "the god took it *through him*, as he took care of the god," and then he seems to have declined conversion. There was another case, where a woman who had lost three toes by accident, refused to have her foot dressed until she had been to the village god. "The [native] Roman Catholics," it is said, "are very like the Hindoos in their manners and customs, most of them cannot read, and they believe in village gods, just as the Colees do."

—Captain Fisher, 4th Hussars, Assistant Quarter-master-General, Rawul Pindee Division, died of cholera at Murree, on the 8th instant.

—We hear that up to the 11th of August, out of twenty-six cases of cholera among the European troops at Murree, twenty-four had been fatal. The disease, however, has at last apparently disappeared.

—Our correspondent, writing from Murree on the 9th, says that people are still leaving the station, though cholera is on the decline. It has broken out, however, amongst the European soldiers at Ghareah camp, five miles from Murree, on the Cashmere road.

—The stories of the late Sultan's concealed treasure turn out to be nothing but moonshine or Turkish consolidés. Only £100,000, according to Sir H. Elliot's private despatch, was discovered in the Sultan's palace after his abdication, and a certain amount of jewellery, chiefly modern, and apparently recently purchased, valued at a million sterling, which has just been pawned in Paris for half that sum.

—*Bombay Gazette:* Our telegraph columns contain this morning the gratifying intelligence that Honia, the dacoit leader, has been captured by Captain Daniel. Honia is a clever rascal who has for a long time past been the terror of the peaceful inhabitants of the Ghaut districts. He and his followers, like wild Scotch Ketherans, stole cattle wherever they could lift them, and robbed men and women, and did not stick at arson or burglary. He has injured a number of people in the course of his depredations. We are not sure that he has not committed murder. High rewards for his capture have been offered by the Government for two or three years past, and we are glad that Captain Daniel has at last managed to rid the Ghauts of one of its most serious scourges.

—The *Pall Mall Budget*, announcing the death of Professor Childers at his residence, 38, Clanricarde gardens, on the 25th July, says:—"Professor Childers was one of the most eminent Pali scholars of his time, and his 'Pali Dictionary,' published only a few months ago, was universally recognized as a masterpiece of scholarly research and brilliant erudition. He was, a few years ago, appointed Professor of Pali to the London University College, and Assistant Librarian to the India Office. Professor Childers was in his thirty-eighth year at the time of his death."

—*Indian Statesman:* "Sanskrit scholars may be glad to know that Dr. Ernst Hais's 'Catalogue of Sanskrit and Pali Books in the Library of the British Museum' is now ready. The compiler, who holds the chair of Sanskrit in the University College, London, has produced a most useful book; something more, indeed, than a catalogue, for the descriptive details make it a valuable work of reference."

—Messrs. Laidlaw and Maclaren have received the contract for supplying the iron for the new water works.

Thursday, August 17.

—*Indian Statesman:* "A Constantinople telegram says that the Turkish Government is stated to have decided to issue paper currency to the amount of £3,000,000, represented by a specie reserve under the control of the Ottoman Bank, and guaranteed by the revenue derived from the Heraclea coal mines."

"A short time ago His Honour the Lieutenant-Governor of Bengal paid a visit to the Doveton College at Calcutta, and was quite pleased with the discipline and management of the school. His Honour was no doubt convinced on the occasion, from what he had heard, that the charge for boarders was within the reach of very few East Indian and European families, and it was owing to this cause that the school was not in a very flourishing condition. A Calcutta contemporary has since heard that his His Honour has promised to send to the school one hundred boarders, the son of poor Christians, the Government undertaking to pay the charge, the parents contributing a small portion of the same. The police superintendents have been instructed to make inquiries into the circumstances of the poor Christians, to report the result of their inquiries to the Government through the Commissioner of Police. One hundred will be the fixed number, and as vacancies occur they will be filled up. The St. Xavier's College, which is also an excellect institution, and numbers some five hundred pupils, received from the Government of Bengal a donation of Rs. 10,000."

—The following are the general remarks of the Agricultural Department on the state of the season and prospects of the crops for the week ending 10th August:—In Madras fair rain has fallen, and prospects are improved, though in Kurnool the season is still said to be unfavourable. Prospects have slightly improved in Mysore, though the rainfall is still very deficient. In Sind the river is high, and some damage has been caused by floods, but prospects are good. Elsewhere throughout the Bombay Presidency the rainfall has been very light, and more is much required in nearly every district. The fall has also been slight in the Central Provinces, except in the eastern districts, and more rain is needed. More is also required in Berar and Central India. In Rajputana, prospects are generally good, but rain is required in some places. In Bengal and Assam, the fall has been copious, and in Behar enough rain has at last fallen: prospects are good, and operations are being vigorously pushed on. The rains have been good in the North-western Provinces and Oudh, and prospects are favourable. In the Punjab, slight rain has fallen only at Delhi, Umballa and Rawulpindi: prospects are, however, good. Reports from Burma are favourable.

—A heavy thunderstorm broke over Paris and the environs on July 23. The lightning was very vivid, and heavy rain accompanied the rolls of thunder. Several houses were struck by lightning, and at Robinson, a famous place for Parisian Sunday picnics, one of the little restaurants perched up in the trees was entirely destroyed. The storm continued at intervals during the night, and again visited Paris the next afternoon with increasing severity. Between three to five, showers of hail and rain compelled all those who were out in the street to make for shelter. The lightning was blinding in its flashes, and the thunder never ceased. It is said that several houses have been struck round and about the Bastille, and up to a late hour at night the storm had not entirely ceased.

—*Bombay Gazette:* "The *Indian Daily News* learns from Simla that Lord Lytton, on his way to Narkundah, fifty miles into the interior from Simla, had a narrow escape from what might have been a very serious accident. His Excellency's horse stumbled and fell while going along a very narrow and slippery road, or rather a sort of bridle-path; and Lord Lytton rolled down the khud a considerable distance. This may be a slight exaggeration, but be it as it may, his Lordship escaped without injury, saving a slight shaking, and possibly a few bruises. Dr. Barnett was written to from Simla, and went to Narkundah. Lady Lytton, who is staying at Simla, attended a thanksgiving service at Christ's Church on Sunday morning."

—*Times of India:* A Madras contemporary writes:—"The political emancipation of the Jews in England is perfected by the elevation of the son of Isaac D'Israeli and Miss Basevi to the House of Lords. The fact of the Earl of Beaconsfield's life is stranger than any of the brilliant fictions that first brought his lordship into public notice."

—The following notice of a work by Major Osborn we take from a London paper:—"Previous generations of writers, both Eastern and Western, have told the story of the rise and fortunes of Mohammedanism, but it has been reserved for the present generation to inquire scientifically into the causes which led to its development, and to analyze the principles which enabled it to adapt itself to the spiritual and political requirements of nations so widely different in mental and physical habits as those by whom it is now professed. The object of Major Osborn's work, *Islam under the Arabs* (Longman), as set forth in his preface, is to give English officers commanding native regiments in India, such an intelligent account of the history and religion of their men as shall enable them to sympathize with their hopes and memories, and to understand the thoughts and feelings which influence their actions. No better method of attaining this end could have been adopted than such an inquiry as the present, namely, What was Mohammedanism in its origin, and what were the transformations which it underwent before it assumed the form which it exhibits in India? The volume before us deals with the first part of the question only, 'the History of Islam under the Arabs,' and the author promises the sequel in

subsequent volumes, to be entitled respectively, 'The Khalifs of Baghdad' and 'Islam in India.'"

—*N. Y. Evangelist:* "The rising Reformed Episcopal Church has met with a sudden and most severe blow, in the death of their leader and pioneer, Bishop George D. Cummins. A Marylander, and educated in the Methodist Church, Dr. Cummins always retained his evangelical views, and finally, though an assistant to senior Bishop Smith of Tennessee, the lowest of low Church prelates, he felt himself constrained to break away from Episcopal Church relations and to enter upon a new organization. That he did this from purer than ambitious motives, all believe who have looked upon the movement dispassionately. He counted the cost and began the work, at least formally, here in this city under a deep sense of responsibility to the Master. Ever since, his labors and cares have been augmenting, and probably had become too severe for any but an iron constitution. This he did not have, and the result is his sudden death at his residence in Luther-ville, near Baltimore, on Monday afternoon last, June 26th, of inflammation of the bowels, when his years were but those of full strength. His age was 55."

Friday, August 18.

—*Times of India:*—"The Strangers' Friend Society of Bombay was founded during the monsoon of 1863, when our streets were haunted with poor Europeans, 'shoeless, in rags, sodden with rain, starved and demoralized.' As it was then thought a disgrace to Christian charity that our own poor should depend upon casual alms begged from door to door, so it is now to be greatly desired that the increasing benefits of the Strangers' Home should be more widely supported than of late. Last year the institution lost several liberal subscribers, and while the receipts fell off, the average daily attendance increased. And under these two-fold difficulties—from which a debt of Rs. 600 has resulted—the Committee have been compelled to curtail the period of residence in the Home and to husband their resources to the utmost. It is a pity. There is no sight more painful in India than that of an English vagrant, starved and tattered and hopeless. And from its position as a starting-point for Europe, Bombay is peculiarly crowded with these men. In many cases, but certainly not in all—for times are "hard" now—they may themselves be blamed for their reverses, but the Society was established to give them a chance of retrieving the past, and more than half those under report for the last year actually obtained employment, while many were embarked for England and Australia. The principles on which the home is conducted are calculated to prevent the demoralization of a merely elemosynary establishment. The boarders themselves contributed Rs. 3,000 to the fund, which otherwise had to depend upon a grant from Government of Rs. 3,000, and donations and annual subscriptions, Rs. 7,423. This is little enough when we consider that the daily average attendance was 45 men, and that each man cost Rs. 26-14-3 per month. The period of residence of those who left was generally from one to three months, but in deserving cases, where promise of employment was held out, an extension of time was granted. What the Society most wants, is money, but it will always heartily accept the gift of books, newspapers, and apparel."

—The mill at Neriad was successfully started yesterday afternoon, in the presence of a large concourse of people from the country round.

—It is reported from Hydrabad, Sind, that the serious charge of causing grievous hurt to a native, preferred against Mr. Pope, has broken down. The accused is fined Rs. 500 for a simple hurt.

—Deaths last week, 401.

—Fall of rain up to the 16th, at Byculla, 42 inches; Fort, 37.

—The Matriculation Examination of the Bombay University will commence on Monday, the 20th November next. The examination for the degree of B. A. will commence on Monday the 27th idem.

—Captain Audley Coote, representing the Indo-Australian Telegraph Extension Company, is busily negociating with the Australian Government to lay down another submarine line from Australia to India and the West. He is in opposition to the company which owns the existing line, and proposes to send European messages at one-third the price—that is, £3 for ten words, instead of £9. Captain Coote offers the choice of no less than six new routes.

—An assistant apothecary at the General Hospital, Madras, named Charles Benjamin Gonolly, committed suicide on Tuesday morning last by taking a dose of two ounces of diluted hydrocyanic acid. He appears to have taken to drinking occasionally lately, and to have been depressed in mind.

—A writer in the *Pioneer* discusses the question whether it is not better to get drunk once a week than to be continually 'nipping.'

—There are apprehensions of a famine in Khandesh.

—*Bombay Gazette:* "Three ministers of the Puttialla State, who had been nominated by the Rajas of Jheend and Nabha, and whose names had been submitted to the Viceroy by the Lieutenant-governor, have had their appointments sanctioned."

—Father Bowden, of the Brompton Oratory, writing to the *Times*, on the conversion of the son of Lord Nelson, says:—"As long as certain members of the Church of England are in the habit of imitating the Roman devotion of celebrating mass, invoking the saints, oral confession, reciting the rosary, and the like, conversions [to Romanism] will follow, which, sudden as they may appear, are but the necessary consequences of such a line of conduct." And further he says:—"Mr. Nelson informs me that the clergyman to whom he was in the habit of confessing during the last three years, and who, Lord Nelson says, quieted his doubts, never entered into controversy with him, but, on the contrary, encouraged him in the practice of favourite Roman devotions, a system of direction which I cannot undertake to explain."

—There is a slight improvement in the value of silver. The rupee is worth about 1s. 8¼d.

Miscellany.

—*The Sale Institution, Calcutta:*

This institution for the promotion of female education in India, now under the care of Miss Leslie, was originated by Mrs. Sale in 1864. It is the first school opened for the better class of natives, where, by the payment of a small fee, their daughters may receive, either as boarders or day pupils, a good Christian education. It is not connected with any society, and is entirely unsectarian; children of native Christians belonging to every Protestant denomination in Bengal having been pupils. Members of the Brahmo Somaj, and also heathen parents, have placed their daughters, and, in two cases, their young wives, under Miss Leslie's care as boarders—a proof that the want the school is designed to meet, is really felt. There are upwards of thirty pupils in the school at the present time, many of them converted. The attempt now being made by Romanists to get the education of the girls in India into their own hands on the one side, and the opening of other schools with all religious teaching purposely omitted from the programme on the other, render the maintenance of Miss Leslie's school doubly important. Several of her girls and former pupils are now engaged in teaching in zenanas and schools. The former work, so very trying to the constitution of Europeans, is peculiarly the sphere for native educated women, of whom there are so few; and one great value of this school is that the pupils are admirably fitted for the work. Their education is thorough, and the duty and privilege of using every talent in their Lord's service is constantly kept before them by Miss Leslie's teaching and by her own devotedness. One of the old pupils who was baptized while at school, and afterwards married, employed her leisure in translating, or rather transfusing, an English tract into Bengali. It was accepted by the Calcutta Tract Society, being the first MS. from the pen of a Bengali lady. Subsequently, one of the girls recently awakened, and who had left school with a heart glowing with the desire of doing something for Christ, wrote a small Bengali book, which soon went through two editions. When offered payment for it, she wrote, "As regards the money, I do not wish to take it. It *was* a labour of love with me, and it *shall* be so. I feel, too, as if payment in money would take away all the pleasure." *(From a recent Report on Zenana work.)*

Selections.

RELIGIOUS ASSURANCE.

There, perhaps, is no state of mind more painful than that indicated by the word suspense. Especially is this the case when this suspense relates to matters in which we are deeply concerned. Of all the subjects that awaken serious thoughts, there is none so important as that of religion. It involves the deepest wants and the most anxious inquiries of the human soul. It follows, therefore, that suspense or uncertainty, to a mind fully aroused on this subject, must be attended with great suffering. But God has certainly designed that all honest, inquiring souls should reach a state of settledness and certainty on all the vital points of religion. We may be satisfied that God is, that he is infinitely wise and good and powerful, and that the divine character is unchangeable. We may become satisfied that the Bible is a revelation from him as our Father, our mother, our ruler, and our judge; and that, with the assistance of the Spirit, we may sufficiently understand this revelation, and be able to conform our lives and characters to its requirements.

In the Gospel, God has made full provision for all our spiritual wants. He has given us our being in this world for a wise and good purpose. This purpose, as far as we know, is that we should make this life a means of discipline and preparation for a better life. These are all objective truths on which we can rest with perfect confidence.

There is another class of truths falling more within the range of experience, of which Christian people may be equally certain. We may know that we are forgiven, that we are in a justified relation to God, that we are saved from present sin, that God accepts our service, and owns us as his children. As to the future, we have the promise that God will never leave nor forsake us. He will give us strength to perform the duties, to endure the sufferings and trials, and meet the temptations, of life; and if we are faithful to the end, we shall wear the crown.

We are to remember, however, that this assurance is not a mere unconditional gift, but comes as the result of patient endeavor and holy living. God grants it to every soul that earnestly seeks for it in the right way. Genuine peace comes only through a struggle.

With this assurance we may be calm and hopeful in every condition of —*(Chr. Advocate.)*

FELLOWSHIP WITH GOD MUST BE A FELLOWSHIP IN LIGHT.

BY REV. WILLIAM NAST, D.D.

"This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."—I John. i, 5.

In the two preceding verses the apostle had expressed his aim and desire in writing this epistle; namely, that his readers might have fellowship with him and his fellow-apostles, which is "truly a fellowship with the Father and with his Son, Jesus Christ," and that, in consequence of it, they might enjoy fullness of joy. And now he proceeds to lay down what is fundamentally necessary to enter into and remain in fellowship with God. As God is light, our fellowship with him must be a fellowship in light.

The fundamental truth that God is light—light is is the emblem of the ineffable purity, of the immaculate holiness, of God—John and his fellow-apostles had heard from the lips of the only begotten Son, which is in the bosom of the Father, who said: "He who has seen me, has seen the Father;" and "I and the Father are one;" who is "the brightness of the glory of the Father, and the express image of his person." The message, therefore, which John declares here, refers not only to God the Father, who "dwelleth in the light which no man can approach unto," but more especially to God the Son, to God manifested in the flesh, to the incarnate Word, of whom John says in his Gospel, "In him was life, and the life was the *light of men*." If God had not been manifested in the flesh, the message that he is light and in him is no darkness at all, would bring to fallen man no more relief than it does to fallen angels; there would be no access for sinful man to a holy God; for what communion has light with darkness? What fellowship can a holy God have with a sinful being? But, praised be God, John gives us another message; it is this: "God is love, and in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him," or, as Paul expresses it: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." It is, then, of the incarnate God of whom John speaks here, as elsewhere, as the *true light which lighteth every man*; as he who is not only the propitiation for the sins of the whole world, but who was also manifested to take away our sins and to destroy the works of the devil; whose blood cleanseth from all sin.

The additional clause, "*and in him is no darkness at all*," is not a mere repetition, but has a peculiar significance, whether we refer it to God the Father, or to his Son Jesus Christ. In John's time already, the Gospel was adulterated by pantheistic heresies. The father of the Gnostics, Cerinthus, taught that darkness as well as light was originally in God, and the darkness emanated or separated itself from the light, and condensed itself into matter, which was declared to be the cause and substance of sin. According to Cerinthus, the world was made in sin; according to the Word of God the world was created of light and in light and for light. Darkness and sin came in no wise from God.

But the clause, "In him is no darkness at all," has also a special reference to the incarnate Word. He who is the light, cometh, in the person of his Son, to seek and to save us who are in darkness, and there is an intimate actual contact of the light with dark-

ness. He comes in the likeness of sinful flesh; he takes upon himself the nature of those who sit in darkness and the shadow of death; his humanity is real, he is tempted in all points like as we are; yea, he who knew no sin, is made to be sin for us; he who is the light, the light of life, is brought into fellowship with the darkness of death. For our sakes, in our stead, in our nature, he who is light makes our darkness his own. And yet in him is no darkness at all! "There is no sin in him," says John. (John iii. 5.) Though "tempted in all points as we are," he was "without sin;" while bearing our sins in his own body on the tree, he was "holy, harmless, undefiled, separate from sinners." In the thickest night of Gethsemane and Calvary, in the dreadful struggle of the Prince of life with the power of death, the light makes no concession, no compromise with darkness, but remains untainted, unshaded. The Father gives the cup, and the Son drains it to the dregs, and in that awful transaction between the Father and the Son it is clearly seen that the holiness of God remains pure and without blemish, while mercy triumphs over justice. The truth that God is light, and in him there is no darkness at all, has its brightest manifestation in the atonement which the Son of God has made for sin.

Let us now return to the consideration of the inference which must be drawn from the declaration that God is light, *in regard to our fellowship with God:* if God is light, and if there is no darkness in him, our fellowship with him must be a fellowship in light. But how is a fellowship between the darkness of the sinful creature and the light of the holy God to be brought about? There can be no mixture between light and darkness, there can be no compromise whatever between a holy God and sinful man. It is self-evident that the light of God can admit of no shading in consequence of its contact with darkness, that the immutable holiness of God cannot make the least concession to anything unholy. Access to a holy God being made possible to the sinner through Christ, there must take place an elimination of sin to the extent in which the sinner truly approaches God in Christ. As darkness is consumed to the extent in which it approaches the light, so the sinner is saved from sin, from its guilt, its power, its in-dwelling and pollution, to the extent in which he draws near to God through Christ, who is able to save to the uttermost them that come unto God by him. This truth the apostle illustrates in a four-fold manner. He speaks first (verse 6) of those who, while professing to have fellowship with God, walk in darkness; then (verse 7) of those who truly walk in the light as he is in the light; then (verses 8 and 10), he passes over to an entirely different class of men, to those who say: "We have no sin," or, "We have not sinned." Such feel no need of the cleansing blood of Christ, and while a man is in this state, it is impossible for him to have fellowship with God. Finally, in verse 9, the apostle points out the way in which the sinner can expect the forgiveness of his sins, and the cleansing from all unrighteousness. —(*Chr. Advocate.*)

REST IN CHRIST.

One of the deepest principles in human nature is the desire for rest. This desire is universal. We long for rest. We labor, we struggle, we weary ourselves, to obtain rest. But we do not find it. We find only unrest, discontent, and unutterable weariness. Why? Because we are seeking a false repose; rest from exertion, from trial; rest in inactivity, in idleness, in self-gratification, in sin. We seek rest in outward things, in better circumstances, in large possessions, forgetting that "a man's life consisteth not in the abundance of the things he possesseth." Just here is the mistake of the multitude—the belief that perfect rest may be found in a perfect set of circumstances, which accounts for much of the misdirected and fruitless efforts to obtain happiness and rest. This belief leads men into more earnest pursuit of worldly goods, in the hope of finding rest only to be disappointed. For, however successful they may be in securing wealth, honor, power, and whatever else the world can give, they still have no real peace or rest of soul; for the simple reason that none of these things, nor all of them together, can satisfy the wants of the soul. Mere outward well-being can never give inward peace.

The seat of unrest is in the soul, and the longing for rest is the voice of the immortal spiritual nature in man, asking for the spiritual food, for spiritual comfort and peace. Those who seek to satisfy this craving of the soul for rest, with earthly goods, are like a man in a fever, finding no rest, tossing from side to side in vain, seeking a cool spot on his pillow for relief, and forgetting that the fever is within himself, and that no external application can cure it. So men forget that their unrest is within, and foolishly expect to find rest in outward circumstances, in things which cannot minister to the soul, cannot reach the seat of their trouble.

The causes of unrest are manifold—sin, with its warring passions, its guilt, its condemnation, its remorse; sickness, bereavement, and suffering of whatever kind. Men are afflicted, oppressed, weary, and heavy-laden, by these evils, all of which are traceable to sin. On account of sin, "the whole creation groaneth and travaileth together in pain until now." Christ sees it all, and is moved with infinite pity, as he looks upon this panorama of suffering. He stands in the midst of a laboring, laden, weary world and sends forth his tender pleading voice to all men, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."

Christ offers relief, he offers peace, he offers rest, to all who come unto him. Here, and here alone, is the gracious remedy which removes entirely many of the ills of life, and helps us to bear those it cannot remove. It is the rest of faith, for by faith we enter into this rest. "We which have believed do enter into this rest." "Being justified, we have peace with God through our Lord Jesus Christ." It is that rest which fills the soul when it is conscious of its reconciliation, its rest from the discord and tumult produced in the soul by warring passions. It is deliverance from the dominion of "fleshly lusts which war against the soul." It is rest from the conflict between the soul and the law of sin in the members, which wars against the law of the mind, and brings it into captivity to the law of sin. It is rest from this conflict, because "the law of the spirit of life in Christ Jesus hath made him free from the law of sin and death." It is deliverance from sin, from its bondage, and the sense of guilt it produced in the soul. "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit;" no condemnation for past sins, for they are all forgiven; no condemnation for present transgression, because by the aid of divine grace, he does not do any wilful sin. So that, whereas before "sin reigned in his mortal body unto death, even so now grace reigns through righteousness unto eternal life by Jesus Christ our Lord."

This is not a rest of inactivity. The gracious aid obtained by faith in Christ does not supersede the need of personal exertion. There is still the stern battle with evil; but the divine aid makes that exertion blessed, because it insures victory. It imparts strength to the struggling soul that makes it equal to the conflict; even so hath he promised, saying, "As thy day is, so shall thy strength be;" and "My grace is sufficient for thee." It is not labor that issues in triumph, that wearies and discourages men, so much as abortive, fruitless labor and unequal warfare, such as the unregenerate wage against sin. They meet with failure at every step. They never have victory over sin, and never enter into rest, because they do not avail themselves of the divine help that is offered them.

But he who by faith in Christ obtains rest from the dominion of sin, and "grace to help in time of need, does not meet with the discouragement and weariness of failure. He has daily and constant victory over sin, which takes away all sense of weariness. To the believing, trusting soul there is rest and peace in the very midst of his battle with the "evil that is in the world," because, always above the din of conflict, he hears the Savior's voice saying: "Lo, I am with you alway;" "Be of good cheer, for I have overcome the world;" "My peace I give unto you;" and "I will give you rest."

There is rest in Christ for all who will come unto him. In the performance of duty, in trust in God, in taking up with all lowliness and meekness the yoke of the Lord Jesus Christ, we shall find rest unto our souls—our only rest.—*W. C. Advocate.*

HAVE WE PROTECTION FOR UNITED STATES CITIZENS IN MEXICO?

Full details have at length been received concerning the attempt of the priesthood of Queratarо on the 23rd of April, to murder Rev. Maxwell Phillips, missionary of the Presbyterian Board. Mr. Phillips, having ascertained that twenty-five or thirty persons, citizens of Queratarо, would like to join him in holding a Protestant service, gave public notice of religious worship at 10 o'clock A. M., on Sunday April 23rd. Before the hour appointed, a mob gathered around his lodgings, and began to pelt him with stones. He at once withdrew, and proceeding to the police head-quarters, asked for protection, which was promised in a very short time. With more courage than prudence he returned to his house before the police force was ready to accompany him. Finding the mob increased in number and in fury, he rushed for his door, in the hope of entering and barring it against his assailants. To his dismay he found it barred against him. Amid a shower of heavy stones, and deafended by cries of "Hurrah for religion! Kill this fellow!" he rushed back through the crowd and entered another house, and fastened the door behind him.

This house was occupied by three women and one man. The former were inclined to protect him. The man seized a gun, and Mr. Phillips supposed that he had found a defender. But alas! the gun was immediately aimed at him, and he was ordered to leave. Two hundred madmen were without, and several were trying to break in the door. The alternative seemed terrible enough on either hand. But summoning all his strength, Mr. Phillips threw open the door and instantly broke through the crowd, throwing some of them to the ground in the attempt, and escaped, though not without receiving several stones against his head and shoulders. Running down the street with the crowd behind him, he received a large stone upon the back of the neck, which sent him reeling across the way. But realizing that to fall into the hands of his murderers would be instant death, he rallied, and with the thought quickened by his peril, ran for the police station.

New enemies, however, sprang up in his path, and at a point where the street narrowed to three or four feet, a stalwart Mexican with a dagger blocked his way. His only hope now was to seek asylum in an adjacent church. Several persons tried to prevent him, but he effected an entrance, and fell faint and bleeding upon the pavement.

A ruffian soon rushed upon him, and seizing him by the beard, began to drag him toward the door, but at length desisted. A priest officiating at the altar, witnessed all this, and with one word might successfully have interposed for a human life. But the brutal hypocrite kept on with his bell ringing and, wax tapers, and endless fussing, as if nothing else were of any importance. A woman once more interceded with the murderers, and asked if it would not be well to take Mr. Phillips to the padre and have him confessed before he should be cut off! Blessed be woman! How often, in this poor world, when the last drop of human kindness has been wrung out of man's heart, when the barbarity of savages or the fiend-like cruelty of bigots and inquisitors seemed remorseless, has woman's pity interceded and her hand saved. She can be fanatical, and by way of notable exceptions, cruel; but the last lingering place of mercy on earth is in her most tender heart.

Mr. Phillips declined to be confessed, preferring to die, if need be, simply and without mockery.

Just then, while some were trying to force him out, others announced that the police had arrived for his protection. He went out only to find himself deceived, and given up once more to the infuriated mob, which now numbered nearly one thousand persons.

His struggles for life would have soon ended, but for the interposition of an influential citizen, Mr. Manuel Franco, who, though a Romanist, gave the weakened sufferer his arm and at great peril to himself conducted him through the crowd to the police office.

Mr. Phillips received about twenty blows from stones, five of which were upon the head. Some of his ribs were broken, and it was thought for several days that he would lose one of his eyes as the result of a contusion. His most serious injury, however, was inflicted by a heavy stone which struck him in the back and produced a hemorrhage of the lungs. As his landlord refused to give him lodgings, and no other place could be found, he was compelled to withdraw for the present to San Luis Potosi, where he is gradually recovering. The Christian public, without respect to denominational lines, thrilled and pained at such recitals as these, will anxiously wait to see what the United States Government will have to say in such a case as this.—*(Evangelist.)*

LOCKE ON LYING.

Lying is so ready and cheap a cover for any miscarriage, and so much in fashion amongst all sorts of people, that a child can hardly avoid observing the use made of it on all occasions, and so can scarce be kept, without great care, from getting into it. But it is so ill a quality, and the mother of so many ill ones, that spawn from it, and take shelter under it, that a child should be brought up in the greatest abhorrence of it imaginable; it should be always (when occasionally it comes to be mentioned) spoken of

fore him with the utmost detestation, as a quality so wholly inconsistent with the name and character of a gentleman, that nobody of any credit can bear the imputation of a lie; a mark that is judged the utmost disgrace, which debases a man to the lowest degree of a shameful meanness, and ranks him with the most contemptible part of mankind, and the abhorred rascality; and is not to be endured in any one who would converse with people of condition, or have any esteem or reputation in the world. The first time he is found in a lie, it should rather be wondered at, as a monstrous thing in him, than reproved as an ordinary fault. If that keeps him not from relapsing, the next time he must be sharply rebuked, and fall into the state of great displeasure of his father and mother, and all about him who take notice of it. And if this way work not the cure, you must come to blows; for after he has been thus warned, a premeditated lie must always be looked upon as obstinacy, and never be permitted to escape unpunished.

BE KIND TO THE AGED.

AGE, when whitening for the tomb, is a worthy object of reverence. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and O, how careful should the young be to reward them with tender affection and the warmest of love, to diminish the tide of ebbing life! The Spartans looked on reverential respect for old age as a beautiful trait of character. Be kind to those who are in the Autumn of life, for you know not what sufferings they may have endured, nor how much of it may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the Spring-time of life, were less flexible than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think not hard if much is required at your hands, lest when age sets its seal on your brow, and fills your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you forever.—*Selected.*

MR. PHILIP PHILLIPS'S SONG-SERMONS.

MR. PHILIP PHILLIPS, the American "Singing Pilgrim," who has recently completed a tour round the world, has just given a series of three "Song-sermon Services" in the large Conference Hall, Mi dmay-park. On Monday evening Captain the Hon. R. Moreton presided, and addresses were given by Mr. and Mrs. Eli Johnson on the Gospel Temperance Movement in America. Tuesday evening Mr. T. B. Smithies, the editor of the *British Workman*, presided. The chair was taken on Wednesday evening by the Earl of Shaftesbury. The proceedings commenced with the hymn—"Guide me, O thou great Jehovah," and the Rev. A. Styleman Herring, having offered prayer, Mr. Phillips sang sweetly and with considerable pathos a piece inculcating the great truth that in the Lord's vineyard there is work for all, from the humblest to the highest.

Mr. Eli Johnson followed with an address on the temperance question. He said that the temperance cause would never occupy the position it ought until the Church took up the question in right earnest. Recoguizing this in the city of Brooklyn an organization had been formed, called the "Temperance Brotherhood of Christain Churches," which had been joined by seventy-one churches, representing twelve different denominations. The Society of Friends in America discountenanced the use of strong drink among their members; and even the Methodists, whom the speaker described as the most influential and numerours denomination in the United States, did not permit their ministers and members to use intoxicating liquors except they were ordered to be taken medicinally. After urging upon his hearers the advantages of total abstinence, and pointing out the terrible evils of intemperance, the speaker expressed a hope that a large number of persons would come forward and sign the pledge when the meeting was over.

Mr. Phillips next sang a piece, calling upon all classes of persons to observe the signs of the times.

Mrs. Johnson followed with details of the work accomplished by the Christian Ladies' Temperance Union which had been formed in America. Mrs. Johnson's address was graphically and interestingly given, and was listened to with much attention. The result, she said, of the combined and prayerful efforts of the Christian ladies of Brooklyn was that within a short time 1,380 public-houses and gin-shops had been closed out of the 3,110 which were in the city before the movement began.

The Earl of Shaftesbury, in an eloquent speech, expressed the interest with which he had listened to the proceedings of the evening. Mr. Phillips had just returned from singing Christ's Gospel all over the world, and he (the noble earl) knew from experience what Divine song had done in bringing a knowledge of the Gospel to even the lowest classes of society. Mr. Phillips was the inventor of "singing the Gospel," and his success was so great that he had been followed by many other good men, notably by Mr. Sankey, who came to this country with that remarkable man, Mr. Moody, and whose songs were known and sung in the lowest districts of the metropolis. Alluding then to the subject of intemperance, his lordship said there was no evil which so greatly affected this country as that. He had seen clergymen and ministers of all denominations, doctors, lawyers, and others who might have occupied high positions in life, all reduced to the most miserable poverty and wretchedness through their addiction to drunkenness. They had heard from the lips of Mrs. Johnson—and he had listened to her remarks with very great interest—what has been accomplished in America towards reducing the proportions of this terrible evil. He believed that the agencies and instrumentalities of women and children in the present day had a very much greater effect than ever they had before, and there was no knowing the good that might be accomplished by Christian women, who with the love of God in their hearts, a knowledge of his Word in their minds, and sentiments of sympathy and love on their lips, sought to spread a knowledge of the true principles of the Gospel. In expressing his personal thanks to the Americans who had spoken and sung, the noble earl hoped that the only rivalry which would ever exist between this country and theirs would be as to which could best promote the spread of Christ's Kingdom on earth. He trusted that God would bless the movement in this country even more abundantly than He had blessed it in America.

The meeting then closed with the piece from Mr. Sankey's collection, "Hold the fort," which was enthusiastically given in response to the noble earl's allusion to a meeting in Whitechapel, where the audience, consisting entirely of the poorest classes, countinued singing the piece for a considerable time after the proceedings had been formally closed. —*Record.*

LOVING IN WORD.

IT is cheap and easy to utter strong protestations of love and respect, when one tries to save his credit with a powerful friend who has been wronged or slighted. Do not men, too often, try to please themselves by neglecting or imposing upon others, and if the conscience upbraids, endeavor to palliate and to put out of sight the wrong, by means of oily phrases, friendly pats on the back, or honeyed compliments? Such demonstrations soon become valueless and disgusting; but solid, timely acts, are better proofs of good will than flattering words that come late, either to soothe or to help. Human nature is apt to indulge its laziness and greediness, and is prone to substitute words for sterling deeds.

We may see this illustrated in the ways of children as well as in grown-up people. Perhaps, the little ones afford the best study in human nature, for they so unconsciously act out themselves, that we can read them easily; they are in "long primer" type, and can be readily known; and hence teachers soon become well-versed in the crafty artifices of their little pupils—for not all children are all artlessness and straightforwardness. When a little girl came to her teacher the other morning, and twined her arms lovingly around her teacher's neck, kissed her, and tenderly and bashfully said, "Dear Miss P——, I love you so much," the teacher made this good reply: Well, Cornelia, why is it that you didn't study your lessons for to-day?" Obedience attests the love of children as well as of Christian disciples. Demonstrations of love, when duties have been left undone or slackly performed, are of little worth. They may be only a selfish means toward forestalling or turning off the displeasure of him whom we have neglected or disobeyed or been untrue to.

Do we ever approach the Lord with complimentary allusions to his greatness and goodness, his wisdom and love, striving thus to keep on the good side of the Almighty Father? Do we, with our mouth, show much love, while our acts prove that we lightly esteem his will? If so, let us be very sure that he reads us unerringly and knows all that is in our hearts, and is displeased with our selfishness and ingratitude, though he pities our weakness. Therefore, let us "not love in word, neither in tongue, but in deed and in truth." If our "heart condemn us, God is greater than our heart and knoweth all things." Christ says: "If ye love me, keep my commandments."—*(Chr. Advocate.)*

CHILDREN'S SINGING.

ON one occasion, says a Scotch evangelist, two little ones, about six and seven years of age, were taught the hymn, "I feel like singing," and the singing of it at home so aroused the ire of the father that he forbade them: but the mother having been awakened to concern, he felt himself so isolated in feeling that he said he would leave the house unless hymns and religion were banished. His wife just replied, "Christ has come into this house, and he is far stronger than Satan." After a few nights he determined to go to the meeting, and see what was going on. There, the Spirit of God laid hold of him. That very night he stayed to the second meeting, went home to bed, but not to rest. About one in the morning, light dawned upon his troubled soul, so that he called out, "Mary, Mary, I feel like singing." In short, the result is that that family are now a united and happy family, going on their way rejoicing. After this we determined to have children's meetings wherever we go; and everywhere we have found the same blessed effects follow.

GOD NEVER FORGETS.

A DEAR little boy was very sick. His father and mother had prayed many times that he might get well again.

One night, when very ill, he asked, "Isn't God so busy sometimes, helping everybody, that he forgets such little boys as I?"

"No, my darling," said his mother; "God never forgets. He cares every moment for his own dear children, who are to live with him always in heaven. Even if he should take you from us, it would not be because he forgets you, but because he is thinking of you, and doing what will be the best thing for you and us."

"O mamma, I'm so glad God never forgets me!" said the sick child. "I won't forget him, if I can help it, ever." After a few days the boy began to get well, and he said, "God didn't forget me, did he, mamma?"

TELEGRAPHIC NEWS.

London, 11th August: Latest authentic accounts from the seat of war state that the Turkish troops are advancing on Paratjin, and that the Servians are retreating from Sienitza.

Aden, 11th: The British India steamer Dorunda, outward bound, and the same Company's s.s. Almora, homeward bound, left here to-day.

London, 12th: In introducing the Indian Budget of 1876-77, Lord George Hamilton referred to the visit of His Royal Highness the Prince of Wales, which he said had accustomed the natives of India to the great use of railways, increasing thereby the receipts on the different lines. He refuted the statements that the revenue had lost elasticity, and elaborately discussed the fall in the value of silver, and how the revenue would be affected thereby; he attributed the fall as due chiefly to panic. The loss to Government during the current year would probably reach £2,800,000, which, however, he believed would be eventually covered by a surplus. Government had rejected the remedies proposed, because they were likely to aggravate rather than diminish the evil; he would give the subject his constant attention, and would not shrink from adopting any beneficial suggestion.—Mr. Fawcett moved an amendment, viewing with apprehension the constant additions that are being made to the public debt of India; and that consequent upon the serious losses by the depreciation in the value of silver, no new public work should be undertaken that would necessitate fresh loans, and that, in order to place the finances of India on a satisfactory basis, there should be a cessation of public works and a distinction between ordinary and extraordinary expenditure.—Mr. Goschen deprecated replacing gold for a silver currency, after which Mr. Fawcett's amendment was withdrawn.—The second inquiry into the causes which led to the death of Mr. Bravo has closed its sittings. The verdict is that of wilful murder, but the evidence adduced was insufficient to fix the guilt upon anyone. A painful disclosure was made during the enquiry. Mrs. Bravo admitted her intimacy with Dr. Gully before her second marriage.—Mr. Disraeli has been raised to the peerage under the title of Earl of Beaconsfield.—The Earl of Malmesbury has resigned his seat in the Ministry on account of failing heal h.—The Right Hon'ble G. J. Noel has been nominated to the office of the First Commissioner of Works, in succession to Lord Henry Lennox.—In the House of Commons last evening several Liberal Members

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

spoke in terms of censure respecting the apathy displayed by Sir Henry Elliot, the British Ambassador at Constantinople, concerning the outrages that had been committed in Bulgaria, and they declared that Government was responsible for the conduct of the Turks.—The Honorable Mr. Bourke spoke in defence of Sir Henry Elliot and announced that Sir Arthur Kimball had been appointed to accompany the Turkish army.—Mr. Disraeli denied that Turkey was the special *protegé* of England.—The Report has been issued of the Commission appointed to enquire into the army grievances. It proposes a complete scheme of retirement, its main feature being the compulsory retirement from the army of captains and lieutenants after twenty years' aggregate service, because of their promotion being unsustainable without retirement from the lower ranks. The Report also proposes that there should be no alteration in the system of promotion, and it recommends a division in the General Officers' List between the Indian Staff Corps and British officers, each officer only succeding to vacancies in his own list.—A supplementary Report concerning the question of granting local rank to officers serving in India, recommends either the cessation system, or else the extinction of respective grades among officers of the Indian army. It also opposes any change regarding brevet promotions above the rank of major.

Constantinople, 12th: The health of Sultan Murad has much improved.

Madras, 13th: Bishop Gell, in this capacity of acting metropolitan, has expressed strong disapproval of the measures adopted by Bishop Coplestone in inhibiting the Church missionaries in Ceylon. Bishop Gell has directed Bishop Coplestone to return the suspended licences for the present, and will himself visit Ceylon immediately in order to make inquires. He has been invited to do this by influential members of the Church and laity in Ceylon.—Bishop Cosplestone has returned only ten licences, and insists upon suspending two missionaries.

London, 14th: The Earl of Beaconsfield succeeds the Earl of Malmesbury in the Ministry as Lord Privy Seal.—A Foreign Office Slave Circular has just been issued, ordering that the reception of fugitive slaves should be guided everywhere by humanity, care to be taken to avoid breaches of international comity.

Belgrade, 14th: Prince Milan has returned here from the seat of war.

London, 15th: Parliament was prorogued to-day. Her Majesty's Speech, which alluded to the business of the session, was read by commission. It said:—My relations with Foreign Powers are friendly, and I confidently anticipate that the existing *entente* will continue.—Should a favourable occasion offer, I shall be ready, in concert with my allies, to offer mediation, and while respecting treaties, the interests of this country lie in a policy of humanity.—I have hopes that a new Extradition Treaty with the United States of America will be speedily concluded.—I am deeply thankful for the safe return of the Prince of Wales, and I value highly the feelings of loyalty and devotion evoked by his visit to India.—In assuming the title of Empress of India, I desire to record my earnest solicitude for the happiness of the Indian people.—I trust the native rulers in Malay will cheerfully accept the advice and assistance of the British officers.—The Speech as usual concludes by enumerating the principal measures of the session, including the Merchant Shipping Bill, the Elementary Education Bill, and the Appellate Tribunals Bill.—The Government has offered a reward of £250 for information that will lead to the discovery of the murderer of Mr. Bravo, together with a free pardon to the accomplice.—The Turkish troops have halted in their advance on Paratjin.

Paris, 15th: The National Assembly was prorogued to day.

Washington, 15th: Congress have voted a Commission of Enquiry into the silver question.

London, 16th, Aft. The Agricultural Bureau at Washington reports the condition of the cotton crop as improved nearly to the full average.

17th: Unofficial Montenegrin despatches state that a body of 15,000 Turks have attacked their position at Kutchi, but were repulsed. The details received concerning this attack are, however, only meagre.—The Montenegrin army under the command of Prince Nikita has quitted the vicinity of Trebigne.—According to latest advices the Servians are concentrating their forces at Banja.—Large numbers of volunteers are joining the Servians from Russia.—Her Majesty the Queen has gone to Edinburgh.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 18th:

For Southampton.—Mr William Wearing, Mr Thomas Hayes, Mr J Ledingham, Mrs Banner, and Dr Shinton.

For Brindisi.—Mr G H Howe, Col J F MacAndrew, Mr Richard uir, and Mr Quilty.

For Venice.—Mr W F McDonell.

PASSENGERS ARRIVED.

Per P. and O. Str, *Deccan*, August 15th:

From Southampton.—Mr J Picken, Mr Grandy, Mr W Baker, Mr Nusserwanjee P Cama, Mr Nowrojee P Cama, Mr J Moon, RN, Captain G A Alexander, Mr Adams, and Dr Shirreff.

From Gibraltar.—Mr A M DeMello.

From Venice.—Mr J N Reid, Mrs Gray, and Captain Kilfour.

From Brindisi.—Colonel Schneider, Mr James Geddes, Mr McMillan, Mr H J Rustomjee, Mr G M Robinson, Mr W N Black, Mr C Chapman, Mr R Foley, Lieutenant Orpen, and Colonel W C Anderson.

From Aden.—Salay Mahomed, wife and two friends, Hajee Fazel Mahomed, and Mr W H Goode.

Domestic Occurrences.

DEATHS.

KELLY—August 10th, at Byculla Hotel, Lt-Colonel Kelly, R. A.

BROMLEY—Aug. 12th, at Cumballa Hill, Loulsa, daughter of Thomas Bromley, Esq.

WATSON—Aug. 12th, at Bombay, Isabella, wife of Mrs. James W. Watson, aged 25 years.

"BOMBAY GUARDIAN."

Subscriptions received from 9th 1876 *up to 19th August* 1876, *at the new rate.*

R. Sharman, 4 copies, 31st August 1876, Rs. 2; C. Sharman, 31st August 1876, Rs. 8; Corporal Carr, 31st August 1876, As. 8; Corporal Walters, 31st August 1876, As. 8; Mrs. G. Miles, 30th June 1876, Rs. 1; H. J. Meyers, 29th May 1877, Rs. 17-1-8; J. F. Walker, 1st May 1877, Rs. 6; John Dow, 30th September 1876, Rs. 1-14-6; J. Page, 31st December 1876, Rs. 3; W. W. Wallace, Sergeant-Major, 22nd Regt. N. I., 31st August 1876, As. 10; Geo Wilkie, 31st July 1877, Rs. 6; Dr. C. Lloyd, 25th April 1877, Rs. 7-10; W. Ramsden, 15th August 1877, Rs. 8.

Advertisements.

BASEL MISSION BOOK & TRACT DEPOSITORY, MANGALORE.

DEPOT OF RELIGIOUS, EDUCATIONAL, AND GENERAL LITERATURE IN ENGLISH AND THE SOUTH-INDIAN VERNACULARS. TRACTS AND BOOKS PUBLISHED IN ENGLISH, CANARESE, MALAYALUM AND TULU.

ON SALE,

THE LIFE OF SAMUEL HEBICH,

(Late Missionary of the Basel Evangelical Mission in South-western India.)

By Two of his Fellow-labourers.

Translated from the German by Colonel J. G. Halliday.

Crown 8vo cloth.,

(With Hebich's Portrait in steel.) Rs. 2-13: Postage 7 As.

SAMUEL HEBICH was unquestionably a very remarkable man, and his Memoir is one of much more than ordinary interest. One of the merits of the authors of this volume is their singular candour; there is nothing of hero-worship, but a plain, unvarnished tale, in the course of which the faults of every one that comes before them, and especially of the subject of the Memoir, are laid bare and exposed. . . ; the defects of character, and eccentricities of nature to which we have referred, were (however) but as spots on the sun's disc, when compared with the grandeur and brightness of the long career of devotedness and fidelity to Christ, in his faithful, self-denying labours. Moreover, his career was one of eminent success, whether amongst the natives of India, or Europeans. For five and twenty years he remained at his post, organizing a new mission-field; carrying on steady missionary-work; gathering together a church in the wilderness; giving ample proof of his administrative ability, the singleness of his eye, and the devotedness of his heart to Christ.

Another source of interest connected with the following pages is this: We are introduced into a new mission-field, of which it is probable the majority of readers have never before heard, and we have a very graphic picture of its history for more than a quarter of a century, the trials and difficulties, the hopes and fears, the triumphs and failures with which its chequered career is marked.

(From the Preface by the Rev. G. T. Fox M.A., Vicar of St. Nicholas, Durham.)

Apply with remittance,

TO THE BASEL MISSION BOOK & TRACT DEPOSITORY, MANGALORE.

THE MARATHI NEW TESTAMENT, 12mo half sheep, published by the Bombay Auxiliary Bible Society in 1873, will, from this day, be sold at Two Annas per copy.

By order of the Committee.

T. CARSS,
D. C. BOYD,
Secretaries Bombay Auxiliary Bible Society.

Bombay, Bible Society's Depôt, 2nd August, 1876.

THE FIRST NUMBER OF VOL. IV NOW READY.

"ON GUARD."

EDITED BY

REV. J. GELSON GREGSON.

A Temperance Magazine containing temperance papesr and intelligence of the temperance work in India and England.

Published Monthly: 3 Rs. per annum.

Present circulation 1,000 COPIES per mensem.

Orders to be sent to the EDITOR, AGRA.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient Invaluable to all who suffer from Bilious and Liver Complaints, Indisgestion, Wind Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1a, Vere Street, London, W., England. In boxes, 1s. 1½d. Sold by all Chemists

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS" engraved on the Government Stamp.

Do not be persuaded to try any other medicine.

Sole Wholesale Agents for INDIA, Messrs. TREACHER, & Co., Limited, Bombay, Byculla, and Poona,

N.B.—The Trade supplied on most liberal terms.

THE WEEKLY MEETING of the Bombay Branch of th YOUNG WOMEN'S CHRISTIAN ASSOCIATION is held every FRIDAY evening, from 8 to 9, in the Zenana, Mission House, corner of Gunpowder and Dockyard Roads, Mazagon.

N. B.—All Young Women cordially invited.

VICTORIA GIRLS' SCHOOL (POONA).

A High School and a comfortable Christian home for Girls of respectable classes in a most healthy locality, under the management of Mrs. Sorabjee and her three trained daughters. A sound and liberal education up to Matriculation Standard, with every other accomplishment. Charges moderate. Prospectus will be sent post free on application.

Religious instruction is imparted every morning.

Address, House No. 22, Staff Lines, Camp Poona.

BOMBAY TEMPERANCE LEAGUE.

PRESIDENT.

BRIGADIER GENERAL GELL.

VICE-PRESIDENTS.

Rev. G. Bowen.	Capt. E. H. Ensor.
„ J. Urquhart.	J. Morris, Esq.
„ Vishnu Bhasker.	A. Mackenzie, Esq.

MEMBERS OF COMMITTEE.

L. Firth, Esq.	W. E. Gordon, Esq.
Rev. J. Blackstock.	Rev. W. E. Robbins.
„ C. W. Park.	„ Shahu Daji.
E. Hutton, Esq.	Ruttonjee Merwanjee Mheta, Esq.

TREASURER.

W. Simpson, Esq.

SECRETARIES.

Rev. D. Mackichan, Girgaum.	A. McLaggan, Esq. 2 Parell Road, Byculla.

Pledge-cards can be obtained from the Secretaries and the Members of Committee.

The pledge is a voluntary one, the obligation to abstain beginning and ceasing with membership.

PAUL, THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 28 Tank Street, New Nagpada, Bombay.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription: Rs. 6 per annum; with Indian Postage, Rs. 7-10; with Postage to England, Rs. 9-4-0. For smaller periods in proportion. Payable in advance quarterly where more convenient.) Address Rev. Vishnu Basker, at the Anglo-Vernacular Press, 28, tank St., New Nagpada, Bombay. Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the begining of each month. In Bombay, a peon with subscription-book will call statedly.

When twelve copies are ordered by one party, and paid for in advance, there will be no charge for postage.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer*, at the ANGLO-VERNACULAR PRINTING PRESS, No. 28, Tank Street, New Nagpada, BOMBAY.